

To all that want

Peace with God;

To the

S H E E P

Everywhere not brought home; to the
thirsty breathing Soul, and to the Seed, though
in Captivity, among, and in the midst of all

PROFESSORS;

*Greetings of Love, Mercy, and Peace, from
God the Father of the Living.*

By way of

EXPOSTULATION,

In the Demonstration of his Spirit, plainly publish-
ed, *Concerning the way of life, and of the gradual com-
ings forth of Death through the Law, and the veil, unto the
living Substance, received of them, who follows the
Spirit, in its several manifestations, through the
dispensations unto him that distributeth a porti-
on of the Word of Faith unto every Man.*

From a Servant of the Lord, *Humphry Smith.*

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To all that want peace with God ; to
 the Sheep every where not brought home ; to
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 midst of all Professors ; *Greetings of
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VV Here the bowels are not shut up, nor the heart
 darkned, and where that doth not bear rule,
 which stoppeth the ear, and closeth the eye ;
 and where prejudice and rebellion against the
Light, with the wisdom of the flesh, through that knowledge
 which puffeth up, hath not wholly eaten up, devoured, got
 over, and wholly overcome that tender principle, which once
 moved in the heart, towards that *being* of the living substance.
 There may my words take entrance, and unto such, who feels
 that which breaths to God, and who are willing to be satisfied con-
 cerning the living truth of his Son, and who would receive the
 truth if they knew it, and do yet more desire after the power of
 God, than all the temporal things that are seen, and who are yet
 come no further, than the reading of the Law, the Priests, the Tyths,
 nor that Religion that makes nothing perfect, and who are come
 no farther than the outward *Baptism*, or *shadow*, or *Figure*, or such
 things, which are to be left behind, *Heb. 6.* or who are come no
 further than the Supper, or the Death, and so not yet saved by his
 life, nor drunk of that which saveth, and is to cleanse from all that,
 which separateth from God ; after whom, and the incomes of his
 love immortal, whosoever truly desireth, and is willing to receive
 the power of his life, and come in Covenant with the Lord ;

Such may lend me an ear a little, and you are them who may re-
 ceive some benefit hereby ; for behold I write in plainness of the

things of God, my heart being enlarged with abundance of his peace, in which there is good will towards men, that you might come to draw near to the *Witness*; the Testimony whereof, is *within the vail*, which vail is over the heart, 2 Cor. 3. 15. and is not done away, but as you come to be in him, who is given for a witness, 1st. 55. 4. by believing in the light, John 12. 36. and so to have the witness in you, 1 John 5. 10. and you to be in it; and that you may come to participate of Gods indwellings, and feel the oyl which will last for ever; therefore I proceed thus:

How can I but look back a little, with an eye of pitty over those, who yet are, where once I was, when the darkness was over the earth, & the cloud of error compassed me as well as others, surely I cannot now be so unmindful of them that are yet *lost*, as not to have compassion upon the Out-cast of *Israel*, or to conceal from them these things of so great concernment, but rather as the Lord of my life hath opened to me, will I reach forth my hand towards the weak, & utter my voyce to the prisoner of hope, and shew unto the meek in the earth, how the invilible God hath led his seed, and is leading his remnant through, and out of the varieties of things, unto the one thing it self, from whence the various things, gifts, and ministrations doth come.

Now, that which is chiefly in my heart, to write for the seeds sake, is, First, *Something concerning the Ministration of Moses*, (when he was upon earth.) Secondly, *Concerning the Ministration of Christ*, (whil' st he was upon earth.) Thirdly, and chiefly, *Concerning the Ministration of the Spirit*.

First, Concerning Moses Ministration, (when he was upon earth) *which was to last till Shiloe came, or until the time of Reformation.*

AS concerning *Moses Ministration*, to wit, the Law, *Condemnation*, or *Death*, with the Priests Offering, and worldly Sanctuary, and an outward Tabernacle, and dayly Offerings for sin, and Store-houses for the Levites, Strangers, Fatherless, and Widdows, having the Ark of the Testimony within the vail, and the mercy seat covered, and the golden pot, and the people to seek the Law at the Priests mouth, whereby their knowledge is preserved, and

and many profit much thereby, and come day by day, and year by year unto that which they esteem a place of holy worship, and Ordinances of God. And notwithstanding the Priests of *Moses* Law, were made by the Law of God, yet that Priest-hood changeth, and the Law changeth, and the very glory of all this passeth away; for this did once seem glorious unto me, and many more which only discovered sin, though it made nothing perfect, and with much delight was the reading of the Law and the Prophets hearkned unto, and the daily confession of sin, (but the vail is over the heart whilst *Moses* is Preacht) and sacrifices morning and evening with the long prayers, which the comers thereunto, were not at all thereby made perfect, as pertaining to the conscience, though it had a shaddow of good things to come, yet the glory thereof comes to be done away. Then how much more will the very glory of the most glorious appearance of that Ministry perish, & be done away, which cometh short of this, and hath not so much as the image of this, which was as a shaddow. O weak and beggarly things, that are found among those Priests now, and their followers, who come short of *Moses* Ministry, for he directed them to Christ the substance, and so his Ministration comes to be done away, as Christ comes to be received; for *Moses* did not seek to uphold his Priests, or Law, or tythes, or any thing else, when Christ should come, who is the end of the Law, but did write of him, and notwithstanding his Ministry and Priests, he said, he that would not hearken unto him, should be cut off, and said, *the Lord will raise up* (mark the words) *raise up*, the Lord shall *raise up* a Prophet, and when the Prophet was come, he said, *I am the Light*, and *I am meek and low in heart*, and this is to be raised up which is meek, for to them that sat in darkness *Light* hath sprung up; and the soul that hearkneth not to the Prophet, which springs up shall be cut off, for truth springs up out of the earth, and Christ is the Truth, and he said, *I am the Light*, which is the horn of salvation that God raiseth up, to be a *Light* to lighten the Gentiles, and is the salvation of Israel; and so the soul is to hearken to that which God raiseth up, and that is it which condemneth sin (under it) who is like unto *Moses*, whose Ministry discovers sin, and so *Moses* directed unto Christ, (who puts away the sin) and *Paul* said of the glory of *Moses* Ministration

tion, that it was no glory, in respect of the glory of the Ministration of the Spirit, and the glorious Ministry of the Spirit was received, after he who had a body prepared, had suffered the crucifying of his body, and the Prophets searched diligently to see the glory that was to be after the sufferings of Christ, 1 Pet. 1. 10. 11.

But the thing intended, That Moses when he was upon earth, directed unto Christ, and gave commandment that they should hearken unto him, (who said, I am the Light) & this is one Title of the Law, that the light be hearkned unto, who is the end of the Law, and the substance, and he that offendeth herein, is guilty of all; and this is that in which all the large Ministrations of Moses is included, that Christ the Light the true Prophet be hearkned unto and obeyed, that by bearing and obeying his voice, (or the word in the heart) they might come from under the Law and the Priests, and that which waxeth old, unto the life and obedience of him, who abides a Priest for ever, even the Lord of that glory, which lasteth for evermore.

Secondly, *Concerning Christ and his Ministration, (when he was upon earth) and his work which he finished.*

AND when he cometh, which Moses commandeth to hearken unto, even Christ the true Prophet, the Light of the World, the living Minister, the end of the Law, who had a body prepared to do the will of the Father, which was in him the man Christ Jesus; he saith, follow me, and he took up his Cross and passed through the death & the veil, & so being made perfect through sufferings, attained that glory, which he had with the Father before he had a body, which body, was prepared to do the Fathers will, whose will was, that all men should be saved; therefore Christ tasted death for every man, and rose again for the justification of those that believe in him, who said, *I am the Light*, and is sate down at the right hand of God, who is a Spirit eternally in the Heavens, ascended up out of the sight of them, which gaze after that body, which is gone out of their sight, even he, Christ, the Ministry, hid from ages and generations

tions, now made manifest to destroy the works of the Devil, being meek and low in the heart, he saith learn of me: Then not of the Priests, nor any longer of Moses, for the Law is the School-master to Christ, who being come, calleth one from the Custome, another from going to bury the dead, another from questioning and reasoning what this man; or another should do, that he might not stand looking out at others, but himself to follow the Light, saying, follow thou me.

And those that followed him when he was upon earth, saw his miracles, and heard his parables, and eat of the outward bread and were filled, (though many now eat and are not filled) and they had his body among them, and they came to the Baptisme and the Supper, but Christ himself Baptised not; and when he was upon earth he said, I go to the Father, and I go to prepare a place for you, and he said, whether I go ye know; and he said before, follow me, and except a man deny himself and take up his Cross and follow me, he cannot be my Disciple; and he said, my sheep hear my voice, and they followed me, and he entred within the vail, (and the vail is over the heart) and was made perfect through sufferings, and is sate down in the Majesty on high, glorified with God the Father, and the Father was in him, even the fullness of God, and that which may be known of God is manifest in thee, and he said, he had finished the work that the Father gave him to do, and so the Fathers will was accomplished and done, for which the body was prepared; he said, now glorifie me Father, with the same glory which I had with thee from the beginning; and he that spake in the body abideth for ever, who said, a body hast thou prepared me, which body being crucified, he took up his life again, and then those that did know him three dayes before, knew him not, and he ascended, and a cloud received him out of the sight of certain men, who never found him unto this day, for he remaineth out of the sight of most that profess him, and as the lightening in the Clouds of Heaven doth he come again, and every eye shall see him, that condemneth sin; and the Kingdome of Heaven is within you, and yet the blind cannot see, nor the deaf hear.

And this was he that Moses commanded to hear, who said, he that is with you shall be in you, & he that was with or without, was to go away; and that which was to be received within, he said

said should abide with them for ever, and the Spirit of truth, was to lead into all truth, for though the body was prepared to do Gods will, yet they by it were not led into all truth; but sometimes understood it not, though he spake *Spirit*, and *Life*; and moreover they went away and some fled from the truth, and *Peter* denyed him that was the truth; and so such as have got a profession of the truth *without them*, and not the Spirit *within* to lead into all truth, such fly in the day of tryal, from that truth they profess, and some deny it rather than suffer with, or for it, and herein, them called *Baptists* also, have not come short; and some of them have bowed to the Beast, and so it is with many who profess Christ, and truth *without them*, even as with those who understood not the *Parables*; nor could not cast out the unclean Spirits, so that Christ was and is grieved, when he hath been so long *with*, and professed, and followed *without*, and yet not come to that faith which purifieth the heart, whereby to cast out the unclean *within*, as thou maist read in thy self.

And therefore Christ, when he was upon earth, did often speak unto them, of what was yet to come, and I do seldome read or take notice, that he did so often Preach, and repeat any one thing unto them, as that of the Spirit to come, saying that *it* (mark the Spirit) *would lead into all truth*, and seeing their weakness, and unbelief, *Mar. 16. 14.* he by the often repetition thereof, did as it were the more chiefly to ingage their hearts to wait for, & seek after the incomes of that which should comfort them, and abide with them, when his body was gone from them, whether they could not come; and to this one thing doth he direct them in various expressions, as of his going to the Father, & coming again, and saith he, *I will pray the Father, & he shall give you another Comforter, even the Spirit of truth, whom the World cannot receive, John 12. 16.* and many things *Jesus* did, which if it should be all written, the world might not contain the books, *John 21. 25.* and many things he spake unto them, *Acts 2. 40.* and yet there was something to come to be waited for, and after to be received, which was more than all this, for said he, *these things have I spoken unto you, being yet present with you; but the comforter, mark the word, but* intimateth something greater, or more than what was spoken to them, whilst he was with them

them, for he saith, *he that is with you shall be in you*, John 14. 17. and said, *but the comforter which is the holy Spirit, whom the Father will send in my name, he will teach you all things* (mark what that is, that teacheth all things) and bringeth all things to your remembrance whatsoever I have said: (and so that is within which bringeth the words of spirit and life to remembrance) John 14. 29. 26. and having spoken of other things, he saith again, *But when the comforter comes, even the Spirit of truth*, John 15. 26. and if I go not away, the comforter will not come, but if I depart I will send him unto you, John 16. 7. and I have many things to say unto you, but you cannot bear them now, howbeit when he, the spirit of truth is come, he will guide you into all truth, John 16. 12, 13. here it may be seen that they who followed Christ without, and not received the spirit within, could not bear what he had to speak unto them, and also, it may be seen that when the Spirit was come, it would be better with them.

And much more might be mentioned, how Christ foretold, what was to come, and be received, and revealed in that day, John 16. 23. when the spirit should be poured forth according to the Prophets; *all which plainly declareth, and most evidently sets forth*, how Christ in his Ministry, when he was upon earth, did most chiefly direct, unto the ministration of the spirit of Truth, which was then yet to come; and that they might not run to teach others (as many do now) before they had received the spirit of truth in themselves, by, & with that to be led into all truth, but might receive the power of truth in themselves, from the life thereof, to convert others into the same, therefore said he further, after he was risen again, *but tarry ye in the City of Jerusalem until you be endued with power from on high*, Mark 24. 4. so that, though they had seen his body before, & had now seen him after his resurrection, yet that, and all the rest was not enough without the power, and the spirit, which was to come, which they were to wait for, and so now men should tarry, wait, and stand still, to see the salvation of God, and until they receive the spirit, for it is the spirit (not the body) which searcheth all things, and sheweth plainly, of the Father.

And by this before written in short, I have a little endeavoured, to shew unto the meek and single hearted, *That Moses when he was upon earth, directed unto Christ*, As in these words,

The Lord thy God will raise up unto thee a Prophet, from the

midst of thee, of thy Brethren, like unto me, unto him shall ye hear:
Deut. 18. 15.

And Christ when he was upon earth, directed unto the Spirit, which was to come, in the like words, saying,

These things have I spoken unto you, being yet present with you, but the Comforter, which is the holy Spirit, whom the Father will send in my name, he shall teach you all things, John 14. 25, 26.

And then, what if I did write after the manner of men, and say, if *Moses* were now upon the earth, and *Christ* in his own body upon the earth, and *Moses* with all his Priests, Tyths and Offerings, and Religion, which discovers sin, but makes nothing perfect, which *Paul* profited much in; if he I say, should command and exhort all people under his Ministry, to go to *Christ*, and hear him.

And if *Christ* were now upon earth; and notwithstanding his outward Miracles, Circumcision, Baptism, Supper, and Death, yet he should command and exhort all, (that come through the Law or Ministration of *Moses* unto him) to look, and tarry, and wait for another Comforter, That they might receive the Spirit in them, and say unto them, that *that should teach them all things, and lead them into all truth.*

Then whether or no, people were to continue following *Moses* Priests, with their Tyths, and long prayers, and still be seeking the Law at their mouth, or to come to *Christ*, to seek the Gospel? for *Moses* himself did not say, that they should seek the Gospel at the Priests mouth: And then, when did the Priests ever preach the Gospel?

And then, whether those obey not *Moses*, who leave the Priests and come to *Christ*, (the Light) and whether such when they are come to *Christ*, should alwayes be looking and following after his Body, Miracles, Baptism, or Supper, *without them*, or tarry and wait to receive the Spirit *within them*?

And then, which of these now, should all people that profess *Christ*, be led by in these dayes, either *Moses*, or the person of *Christ*, or the Spirit of Truth? And, whether such as have received, and are truly indeed led by this Spirit of truth, and know that to be their Teacher, and follow it, and are ruled, governed, and guided by it, according to the command of *Moses* and *Christ*, do not hereby o-

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bey the command of *Moses* and of *Christ*, and fulfil their Doctrine? And whether any other people or professors whatsoever, do obey the command of *Moses* and *Christ*, but only such? And whether this be not a thing of great concernment to be known and learned, by all which profess Christianity?

But why then do people follow these Priests of *England* any longer, which are contrary to *Moses*, and also to *Christ*; who have no Store-houses, but suffer the poor to want within and without, and the Widdow and Stranger ready to perish, and moreover devour, and can never have enough of the spoil of others mens goods?

And why do others dispute about, and talk of the Body so much, which they never saw nor knew? And is it not better be silent, and know God, who dwels in his people, and the Spirit of Truth, which he requires in the inward parts, and to feel after God, even the life in themselves, because the Apostle said, they were saved by his life, being before reconciled by his death, *Rom. 5. 10.* and until the life came, there were many things, which they were not saved from by his Body, for the Body was before the death, and the death which reconcileth, was passed through, before the life was received again to save and justify.

And why then, are people so much busied about that which was before the reconciliation, (and so therein much short of the life) and for outward *Bread*, *Wine*, and *Water*; Are not these things which are seen? And are not the things that are seen temporal?

But *Christ* the true Prophet being come, of whom *Moses* did write, who is the end of the Law, and so the end of that Ministry, whereby that is done away for the weakness and unprofitableness thereof, and *Christ* coming after *John*, of whom *John* bare witness, that he was before, and greater, and came after him, and *Christ* also having finished that which he himself came to do; and likewise so largely and often exhorted to wait for another Comforter, even the Spirit.

Then what Ministration is it, that now standeth and remaineth, which is according both to *Moses*, *Christ*, and the holy Scriptures? and what Ministration is to be expected or waited for, but the Ministration of the Spirit? And whether all they be not compassed about with a cloud of error, who are upholding that Ministry of the Law, (or a worse) which *Christ* is the end of; and the Apostles said was done away; and likewise such as are upholding, and keep-

ing up that which Christ said he had finished? And, whether the upholding of such things now, be not quite opposite, both to *Moses*, *Christ* and *Scriptures*?

And being that *Moses*, nor indeed his true Ministers of the Law, are not upon earth, neither that Body of Christ, (which by the Professors was murdered at *Jerusalem*) visibly to be seen upon earth; then what was it that those have to follow, who have not received the Spirit to be led by? and if they will say, they have the writings of *Moses* and the word of *Christ*; I say if that be all, then they that forsook and denyed Christ, had more than them; for they had the words from his own mouth, which was *Spirit and life*, and yet they understood not; (and then what do those understand who have not so much as they had?) therefore after he had suffered, and rose again, he opened their understandings.

And so, what is all their Religion worth, who are not come to the Spirit? And whether *Moses* Ministrations being ended by Christ, and Christ also having finished his work, are not all people in the first place, now to wait for the Spirit, and to receive the Spirit by it, then to be led into all Truth, and so being first led into the Truth, then in the same Truth to worship God in the spirit, who is a spirit? And whether there be now any true worship standing, which God accepteth but only this? And whether this alone be not agreeable to *Moses*, *Christ* and *Scriptures*? And then whether all other worship now upheld, be not contrary to this true worship of God, and contrary to *Moses*, *Christ*, and *Scriptures*; and indeed chiefly opposite to the spirit of God, whereby he is grieved? And if so, whether all such worship, way, practise, performances, duties, and Ordinances, (so called) be not better left undone than performed, until Gods Spirit be received to guid therein?

Thirdly, Concerning the *Ministration of the Spirit*, which abideth for ever.

Moses and his Ministry were visible, and Christ in the form of a servant (and so like unto *Moses*) was visible, and so was his miracles, and that which is visible to the natural eye, the carnal mind can come to professe, and contend about, but the blessed eye, which God openeth with the Light, cometh to see, the one

done away, and the other finished by Christ, the Light and Life.

And the Spirit is that which first moved, and yet moveth, and moved unto, and led through the visible Ministration; and this spirit is invisible, as it is written, *the invisible only wise God*, whom no eye of flesh hath seen, or can see. and this moving invisible spirit of God which is without limit or end, is that which all people should be led unto, by all its outward visible appearances, ministrations, and dispensations, and this spirit was that which gave forth and ordained the ministration of the law, which was glorious in its time, though to be done away: but how much more glorious is the ministration of that spirit of life it self, from which the ministration of the Law came, which spirit abideth for ever; And the Second Adam is made a quickning spirit, and the spirit which is the word was with God, and was God, before the body of flesh was made, and that spirit abideth for ever, as is heard out of the Law, *he shall abide for ever*; and this is that which ever liveth to intercede.

And, this for ever blessed invisible spirit was before time, and is to be, when time shall be no more, and is without limit; an eternal lively substance, giving life from it self, and secretly covering it self from the carnal part of man, not seen nor understood, but by such as by its secret motions comes to be led to see through that which shadows it forth, and by the Image, Forme, Shaddow, or Figure, to discern the substance, which is the life, where immortality dwelleth; for in the most innermost and secret of all, is the life of all, being covered over with that in which it lies; through the which in breaking forth in any discovery of it self, is that whereby the beholders might be drawn through the discovery to it self, which in the discovery broke forth; for the discovery was still too short of that from whence it came, & that which was discovered forth in any Shadow, Forme, or Image, was not to be Idolized, nor set up, for the erring thing or substance of life, from whence it proceeded, and therein hath been much mistake, by such, who came not by that, which opened in the visibles, to that from whence it came, in that, to have their understandings opened, and thereby to be made sensible of that which is eternal, by it to be brought in, where its indwellings abideth for ever, whose breakings forth in the visible (which was to draw to that invisible) refreshed the soul invisibly, in an unexpected manner, and time; but being (after) sought for in the visible (and

(and as in the eternal) Withdraws it self out of the visibler, and out of the sight and reach of them which seeke it there, that thereby, that which is invisible for ever with it, may come through all that which it appeared in, unto the very thing, and invisible substance it self, which is the life of all, and the true center of the living motion, which moveth of it self, and gave forth all things good, as they proceeded from it, by vertue of its gradual, and various motions; and this being come, openeth it self in them that find it, and live therein, and this maketh Darkness Light before the people whose dwelling is with God; and the crooked comes to be made straight by the thing it self, and dark sayings of old comes to be opened, and secret things revealed.

But to write more plain for the sake of the weak, of this glorious indwelling spirit, which in the fulness of time cometh forth in flesh laying hold of the seed of Abraham, the most glorious appearance that ever was, being thus appeared was the expresse image of God, who dwelleth in his people, whose bodies are flesh and earthly tabernacles; but by the operation of the sanctifying cleansing spirit, which the Father sendeth, are made fit habitations of God, and so co-heirs with Christ, and members of his body, flesh, and bones; which Spirit quickneth to God, and being thus received and obeyed, is felt to live for ever, though the shadowings forth of it be done away, and this is eternal and never endeth, but abideth with such for ever; and the ministration of it, is life it self to the soul, and more to be valued, and desired, than all that ever was seen before it.

And as the Lord took of that spirit which was upon Moses, and put it upon his brethren, the Elders of Israel, whereby they might Rule, and judge with him; so saith Christ, the Father shall take of mine, & give unto you, even of that spirit of Love, Life, Power, Valour, and Vertue, which was upon, and in him (that was like unto Moses) is ministred into, & put upon such as are truly his brethren, & friends, whereby with him they (thus gifted, sanctified, and qualified) judgeth the world, for all judgment is committed to the Son, and of that which the Son hath (and is committed to him) doth the Father give unto his members, and so from Christ the head, they come to receive power over the World, and its Way, Worship, and Fashions, and over unclean spirits. And that is an unclean spirit

spirit which will lead into any sin, and it is an unclean spirit in which sin standeth, and which pleadeth for the continuance, and upholding of that which is unclean, and that is of the World, which the Saints judgeth.

And as those Elders of Israel (who were of the Church in the Wilderness) were not made fit to *judge, nor Rule in outward matters* by all the writings and words of the law (though received by disposition of Angels) until the Lord himself took of that Spirit which was upon *Moses* and put upon them.

So those that profess to be Elders in the Church now, or any other person whatsoever, are much less made fit to *Rule, or judge in spiritual matters*, by all the reading and professing *Moses* writings, and Christs words, and the rest of the holy Scriptures (though they were given by the inspiration of God) until the Lord take of that spirit, which was upon, and in Christ (who is like unto *Moses*) and give unto, and pour it upon, and minister it in unto them. And this is done in Gods way (which is secret) and time (which is in his own hand) to those whom he accounteth worthy thus to honour, and who truly waiteth for it, as a wayfaring man for a resting place, and as a Captive for deliverance.

And though Christ (after his resurrection) said, *Go ye therefore and teach*, yet they were to tarry until they had the power in themselves, and when that was come, which they were to tarry, and wait for, then with that they went and so taught the Nations, from the sensible feeling of that which taught them how to teach, and all things else, when the same Spirit and power was upon them, which was before committed unto him, and so the coming forth of it from him into them, and filling them therewith, was to them in that work of the Ministry most effectual, like as the vertue going forth of Christ healed the woman, so the power and vertue of the holy spirit, coming forth from Christ, being sent of the Father, and received by the Disciples (who with much desire waited for that) empowered them to do that which before they were commanded to do, after they were endued with power (or had the power in them) and so what they were commanded to do, they were to wait to receive power in themselves, from God to performe; and Christ did intend to give them power to do that which he commanded; and as he commanded them to go and teach, he also required them
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to marry (and so to go) until they had received power so to do, and so it was the power of the Holy Ghost in them, which made them Ministers; and these were, and such are, truly Ordained Ministers: And after they had received power from on high, even the spirit (or life) of truth, and were filled therewith, and so had it in them, then they went to do that which was commanded them, then they went to teach the Nations, and converted thousands, and turned sinners, and brought soules to God, and then they were called Christians, and then were people brought to be of the true Church which Christ buildeth, upon that which flesh and blood revealeth not.

And this is the entrance into the Church of God, *2 Thes. 1. 1.* *the receiving of the spirit*, and in this God is worshipped, & not else for this hath excluded all other worship, and those only are the true worshippers, who comes in thus by the door, which is Christ, the light and spirit of truth, sent into the heart from God.

And if all the prudent learned Divines (so called) in *Europe*, or all, or any of the wisest Orthodox men (so call'd) in any other quarter of the whole World, can prove (by the Scriptures of the Old and New Testament) any other true worship of God (who is a Spirit) now extant among men, and to be performed (especially among them called Christians) with acceptance to God, *but only that, which the spirit of truth leadeth such unto, as receive it*; then let them bring it forth that we may see it, and prove it by plain undeniable truth of Scripture; or otherwise I shall look upon their proofs, words, wayes, actions, practises, performances, duties, and several worships as things of no value.

Or if there be any other entrance into the true worship of God than this Spirit that God sendeth (or the Light which leadeth to it) or if there be, any other worship which God doth, or will accept to be after this, spoken or prophesied of in the Scriptures of truth; whereby this shall ever be done away, or ended from being the true, only, and alone worship of God, whil'f men have a being upon earth; then let the wisest of the Sons of men bring it forth, and produce there strong reasons therein, that we may plead together, and that the entrance into, and the true worship it self of the only true invisible God, may be declared over all the World, for the satisfaction of every tender heart concerning this.

For this I am satisfied in, that Christ Jesus (who is the end of the

the Law, and who finished his work, when he was upon earth, is made a quickning Spirit, and is the way and truth of life, which bringeth into the worship of God, and he is the beginning and the end, and he leadeth to the beginning of Gods Worship, and he is the end, and the Rest of all the faithful, in whom all the promises are yea and Amen; and without him all is as nothing, and all that come before him are thieves, and robbers, and he it is that abideth a Priest forever, and his spirit of truth is it which all people, and professors whatsoever, should first wait to receive, thereby to be led into that true spiritual worship, which alone God accepteth; lest they, and their worship, and building fall together, in a day when there is none to deliver.

And then thus I will Query. If Christs own dear Disciples who had forsook all and followed him, (*not Priests or Baptists*) did not come to receive this spirit, by hearing all the words which he spoke unto them, but by waiting after the words were ended; then, whether those that have not forsaken all (nor so much as the worlds fashions) do now come to receive the Spirit by Reading, Hearing, or Professing the same words of Christ, now written, or any other part of Scriptures?

Or whether a proud man hath received this Spirit, or a yar, or a prophane person, or any wise, or prudent man whatsoever, by any means or way of his? and whether any such ever did, have, can, or may by any industry, or other way, or means, attain to this spirit which leadeth in the true Worship of God, but as it is freely given forth from God? and then, whether all people are not to be led by that spirit (which God freely giveth) into the Worship of God; because Christ said, *the spirit should lead*, which indeed doth lead into all truth and nothing else doth so? And they that hath not received this from God to lead them, are not yet come to be led by that which the Sons, and Children of God were, and are, led by.

And the Ministration of the Spirit, which all are now to be taught by, is inwardly to be known, in the nearest, secret invisible manner, and is more out of the sight, comprehension, and reach of mans wisdom, than any other Ministration; and it is given forth from the clear founrain it self, unto the souls satisfaction of man; when he is come to the end of words; or having heard much, or all the words that can be spoken of it, remaineth unsatisfied, in a
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restless longing desire to find, receive, feel, and enjoy the thing it self, which the words declared of; and that which satisfieth the true thirsting soul, comes clearly from God to the refreshing of the inward parts of man, and filling of the empty, barren, hungry spirit, which cannot be satisfied without Gods in-dwellings; and thus the disciples were led along, and at last, in a foolish way to the great Professors they waited among them in *Jerusalem*, and the Lord had regard unto them, and sent his own Spirit unto them, and then they were filled with the Holy Ghost.

And the secret invisible hand of God, whose power was & is felt in my heart, having out of the sight of flesh and blood, in the hidden counsel of his secret will, led me by the vertue of the operation & drawings thereof, through those things, which thereby I come to leave behind, and to receive and feel that which now goeth before, and is my leader, in whose Covenant of life eternal, my soul is now satisfied; and so by good experience of the Lords leadings, and from an experimental knowledge, and sensible feeling, and present enjoyment of the incomes of the Spirit of Truth and Life, which filleth the inward parts with the holiness of it self, and giveth power to do the things required before of God, even from the right and good understanding thereof, is this written; That where it meets with the like condition in a weary Traveller, it may answer its own, and be helpful to the weak and feeble, that such may not give over pressing forwards, nor faint in their long travail, though many Mountains on which they did nourish themselves for a time, will not yield them Bread now; yet that they may with me, and the rest of the followers and friends of Christ, (past and present) alwayes continue following the Spirit as it leads, until the inward man be filled therewith; and so power and strength from God come to be known, and received in every particular.

For thus it is with Christs followers now, they are not satisfied until they are filled with that which they heard of, and their souls thirsted after, and so it was with them then, & they were filled with what they wanted before; and then, from that which they were filled with, they spoke forth; and so they did teach the Nations, and brought people under the power of God, and Baptised them into that, and dip't them into the Name of the Father, and brought them under that which saveth from sin, and plunged them into the holy Spirit; and as they Teacht they did this, Baptising as they did teach,

Teach, and plunging them (as their doctrine went forth) into that which washeth and purifieth the Conscience from the filth and guilt of sin, of which the outward Baptism was a Figure of this which saveth; and so their Doctrine was from an inward life, and proceeded from that which was invisible; and so reached to that which wanted life in the Hearers, and so brought up the power of God over them, and them under it, and into it; for the word is *Into*; and they were to bring People *into* the Name, (not water) and they were to bring or Baptise them *into* the Name, as they did Teach, Go ye and Teach, *Baptising into*; Baptising is in the present Tense, when they did Teach; and so here the spiritual and inward Baptism goes along with the preaching of the Word of life, which is inward, and brings man to an inward injoyment of God, being Baptised *into* his Name, which is a strong Tower, which preserveth from the power of the Devil; and we all who are brought into this, and are come in here, are all by one spirit Baptised into one Body, and so worship God in the spirit, having the heart sprinkled from an evil Conscience, by the washig of Regeneration in the Ministraton of the Gospel of peace, whereby there is a drawing nigh to God, (being brought into his Name) and a free access to the Throne of that Grace, which saveth from, and out of all filthiness of flesh and spirit.

THE END.
